

TO  
HIS HIGHNESS  
THE  
LORD PROTECTOR  
OF THE  
COMMONWEALTH OF  
England, Scotland, and Ireland.  
THE  
HUMBLE ADDRESSES  
OF  
MENASSEH Ben Israel, a Doctor, and  
Doctor of PHYSICK, in behalfe  
of the Jewish Nation.

---



---

1655

18

18

18

18

18

18

18


18

18



T O  
His Highnesse the Lord PROTECTOR  
OF THE  
Common-wealth of ENGLAND,  
SCOTLAND, and IRELAND

*The Humble Addressee of Menasseh Ben Israel, a Divine  
and Doctor of Physick, in behalf of the Jewish Nation.*

Ive me leave, at such a juncture of time, to your Highnesse, in a style and manner fitting to us *Jewes* and our condition. It is a thing most certain, that the great God of *Israel*, Creator of Heaven and Earth, doth give & take away Dominions and Empires, according to his own pleasure; exalting some, & overthrowing others: who, seeing he hath the hearts of Kings in his hand; he easily moves them whithersoever himself pleaseth, to put in execution his Divine Commands. This, my Lord, appears most evidently out of those words of *Daniel*, where he, rendring thanks unto God, for revealing unto him that prodigious Dream of *Nebuchadnezzar*, doth say: *Thou that removest Kings, and setest up Kings.* And elsewhere, *To the end the living might know, that the Highest hath dominion in Mans Kingdome, and giveth the same to whom he please.* Of the very same mind are *Thalmudists* likewise, affirming that a good Government, or Governor, is a Heavenly Gift, and that there is no Governor, but is first called by God unto that dignity: & this they prove from that passage of *Exodus*: *Behold I have called Balaam by name,* &c. all things being governed by Divine Providence, God dispensing rewards unto Virtues, and punishment unto Vices, according to his owne

good Will. This the Examples of great Monarchs make good; especially of such, who have afflicted the people of *Israel*: For none hath ever afflicted them, who hath not been by some ominous *Exit*, most heavily punished of God Almighty; as is manifest from the Histories of those Kings, *Pharaoh*, *Nebuchadnezar*, *Antiochus*, *Epiphanus*, *Pompey*, & others. And on the contrary, none ever was a Benefactor to that people, & cherished them in their Countries, who thereupon hath not presently begun very much to flourish. In so much that the Oracle to *Abraham* { *I will blesse them that blesse thee, and curse them that curse thee* } seemeth yet daily to have its accomplishment. Hence I, one of the least among the *Hebrews*, since by experience I have found, that through Gods great bounty toward us, many considerable and eminent persons both for Piety & Power, are moved with sincere and inward pitty and compassion towards us, & do comfort us concerning the approaching deliverance of *Israel*, could not but for my self, and in the behalf of my Countrey men, make this my humble address to your Highness, & beseech you for Gods sake, that ye would, according to that Piety & Power wherein you are eminent beyond others, vouchsafe to grant, that the Great & Glorious Name of the Lord our God may be extolled, and solemnly worshipped and praised by us through all the bounds of this Common-wealth; & to grant us place in your Countrey, that we may have our Synagogues, and free exercise of our Religion. I nothing doubting, but that your Clemency will easily grant this most equitable Petition of ours. Pagans have of old, out of reverence to the God of *Israel*; and the esteem they had to his people, granted most willingly free liberty, even to apostated *Jewes*; as *Onias* the High Priest, to build another Temple in their Countrey, like unto that at *Jerusalem*: how much more then may we, that are not Apo-  
state



state or runagate *Jewes*, hope it from your Highnesse and your Christian Council, since you have so great knowledge of, and adore the same one onely God of *Israel*, together with us. Besides, it increases our confidence of your bounty towards us, in that so soon as ever the rumour of that most wished-for liberty, that ye were a thinking to grant us, was made known unto our Countrey-men; I, in the name of my Nation, the *Jewes*, that live in *Holland*, did congratulate and entertain their Excellencies, the Ambassadors of *England*; who were received in our Synagogue with as great pomp & applause, Hymns and cheerfulness of mind, as ever any Sovereign Prince was. For our people did in their own minds preface, that the Kingly Government being now changed into that of a Common-wealth, the ancient hatred towards them, would also be changed into good will: that those rigorous Laws (if any there be yet extant, made under the Kings) against so innocent a people, would happily be repealed. So that we hope now for better from your gentleness, and goodness, since, from the beginning of your Government of this Common-wealth, your Highnesse hath professed much respect, and favour towards us. Wherefore I humbly entreat your Highnesse, that you would with a gracious eye have regard unto us, and our Petition, and grant unto us, as you have done unto others, free exercise of our Religion, that we may have our Synagogues, and keep our own publick worship, as our brethren doe in *Italy*, *Germany*, *Poland*, and many other places, and we shall pray for the happiness and Peace of this your much renowned & puissant Common-wealth.

[illegible]

TO THE

*Rabbi Menasseh Ben I s R A E L, shewing the  
Motives of his coming into England.*



*First and Formost*, my Intention is to try, if by Gods good hand over me, I may obtain here for my Nation the Liberty of a free and publick Synagogue, wherein we may daily call upon the Lord our God, that once he may

may be pleased to remember his Mercies and Promises done to our Fore fathers, forgiving our trespasses, & restoring us once again into our fathers Inheritance; and besides to sue also for a blessing upon this Nation, and People of *England*, for receiving us into their bosomes, and comforting *Sion* in her distresse.

My *second* Motive is, because the opinion of many Christians and mine doe concur herein, that we both believe that the restoring time of our Nation into their Native Countrey, is very near at hand; I believing more particularly, that this restauration cannot be, before these words of *Daniel Chap. 12. ver. 7.* be first accomplished, when he saith, *And when the dispersion of the Holy people shall be compleated in all places, then shall all these things be compleated:* signifying therewith, that before all be fulfilled, the People of God must be first dispersed into all places & Countreys of the World. Now we know, how our Nation at the present is spread all about, and hath its seat and dwelling in the most flourishing parts of all the Kingdomes, and Countreys of the World, as well in *America*, as in the other three parts thereof; except onely in this considerable and mighty Island. And therefore this remains onely in my judgement, before the *MESSIA* come and restore our Nation, that first we must have our seat here likewise.

My *thira* Motive is grounded on the profit that I conceive this Common-wealth is to reap, if it shall vouchsafe to receive us; for thence, I hope, there will follow a great blessing from God upon them, and a very abundant trading into, and from all parts of the World, not onely without prejudice to the English Nation, but for their profit, both in Importation, and Exportation of goods. Yet if any shall doubt hereof, I trust their Charity towards the people of God, will satisfie them, especially when they shall read the ensuing Treatise.

The

The *fourth* Motive of my coming hither, is, my sincere affection to this Common-wealth, by reason of so many Worthy, Learned, & Pious men in this Nation, whose loving kindnesse & Piety I have experience of: hoping to finde the like affection in all the People generally, the more, because I alwaies have, both by writing and deeds, professed much inclination to this Common-wealth; and that I perswade my self they will be mindfull of that Command of the Lord our God, who so highly recommends unto all men the *love of strangers*; much more to those that professe their good affection to them. For this I desire all may be confident of, that I am not come to make any disturbance, or to move any disputes about matters of Religion; but onely to live with my Nation in the fear of the Lord, under the shadow of your protection, whiles we expect with you *the hope of Israel* to be revealed.

## How Profitable The Nation of the Iewes are.

**T**hree things, if it please your Highnesse, there are that make a strange *Nation* wel-beloved amongst the Natives of a land where they dwell; and on the contrary, *three* things that makethem hatefull. viz. *Profit*, they may receive from them; *Fidelity* they hold towards their Princes; and the *Noblenes* and purity of their blood. Now when I shall have made good, that all *these three* things are found in the *Iewish Nation*, I shall certainly perswade your Highnesse, that with a favorable eye, (Monarchy being changed into a Republicq) you shall be pleased to receive againe the Nation of the Iews, who in time past lived in that Island: but by, I know not what, false Informations, were cruelly handled and banished.

*Profit* is a most powerfull motive, and which all the World preferres before all other things: and therefore wee shall handle that point first.

It is a thing confirmed, that merchandicing is, as it were, the proper profession of the Nation of the Iews. I attribute this in the first place, to the particular Providence and mercy of God towards his people: for having banished them from their own Countrey, yet not from his Protection, hee hath given them, as it were, a naturall instinct, by which they might not onely gain what was necessary for their need, but that they should also thrive in Riches and possessions; whereby they should not onely become gracious to their Princes and Lords, but that they should be invited by others to come and dwell in their Lands.

A

More-

Moreover, it cannot be denied, but that necessity stirres up a mans ability and industry; and that it gives him great incitement, by all meanes to trie the favour of Fortune.

Besides, seeing it is no Wisedome for them to endeavour the gaining of Land and other immovable goods, and so to imprison their possessions here, where their persons are subject to so many casualities, banishments and peregrinations; they are forced to use merchandizing untill that time, when they shall returne to their owne Country, that then as God hath promised by de Prophet Zachary, *There shall be found no more any merchant amongst them in the House of the Lord.*

From that very thing we have said, there riseth an infallible Profit, commodity and gain to all those Princes in whose Lands they dwell above all other strange Nations whatsoever, as experience by divers *Reasons* doth confirme.

I. The Iewes, having no oportunity to live in their own Country, to till the Lands or other like employments, give themselves wholly unto merchandizing, and for contriving new Inventions, no Nation almost going beyond them. And so 't is observed, that wheresoever they go to dwell, there presently the Traficq begins to flourish. Which may be seen in divers places, especially in Ligorne, which having been but a very ignoble and inconsiderable City, is at this time, by the great concourse of people, one of the most famous places of Trafique of whole Italy.

Furthermore, the Inventor of the famous *Scala de Spalatro* (the most firme and solid Traficq of Venice) was a Iew, who by this his Invention transported the Negotiation from a great part of the Levant into that Citie.

Even that very same is seene likewise at this day in Nizza, and in other infinite places more, both in Europe and Asia.

II. The Nation of the Iews is dispersed throughout the whole

whole world, it being a chastisement that God hath layd upon them for their Idolatries, Deut. 28. 69. Ezech. 20. 23. Nehem. 1. 8. Psal. 107. 27. as likewayes by contrary fortunes their families suffer the same shipwrack.

Now in this dispersion our Fore-fathers flying from the Spanish Inquisition, some of them came in Holland, others got into Italy, and others betooke themselves in Asia; and so easily they credit one another; and by that meanes they draw the Negotiation where-ever they are, wherewith all of them marchandising and having perfect knowledge of all the kinds of Moneys, Diamants, Cochinil, Indigo, Wines, oyle, and other Commodities, that serve from place to place; especially holding correspondence with their friends and kinds-folke, whose language they understand; they do abundantly enrich the Lands and Countries of strangers, where they live, not onely with what is requisite and necessary for the life of man, but also what may serve for ornament to his civill condition. Of which *Traficq*, there ariseth ordinarily *Five* important benefits.

1. The augmentation of the Publiq Tolls and Gabels, at their coming in and going out of the place.

2. The transporting and bringing in of marchandises from remote Countries.

3. The affording of Materials in great plenty for all Mechaniqs; as Wooll, Leather and Hides, and such like Marchandize.

4. The venting and exportation of so many kinds of Manufactures.

5. The Commerce and reciprocall Negotiation at Sea, which is the ground of Peace between neighbour Nations, and of great profit to their own fellow-citizens.

III. This reason is the more strengthened, when we see, that not onely the Jewish Nation dwelling in Holland and



Italy, traficq with their owne stocke, but also with the richesse of many others of their owne Nation, friends, kinds-men and acquaintance, which notwithstanding live in Spaine, and send unto them their moneys and goods, which they hold in their hands, and content themselves with a very small portion of their estate, to the end they may be secure and free from danger that might happen unto them, in case they should fall under the yoke of the Inquisition; whence not onely their goods, but oftentimes also their lives are endangered.

I V. The love that men ordinarily beare to their owne Country, and the desire they have to end their lives, where they had their begining, is the cause, that most strangers having gotten richesse where they are in a forain land; are commonly taken in a desire to returne to their natif soil, and there peaceably to enjoy their estate; so that as they were a help to the places where they lived; and negotiated while they remained there; so when they depart from thence, they carry all away, and spoile them of their wealth: transporting all into their owne native Country: But with the Jewes the case is farre different; for where the Iewes are once kindly received, they make a firm resolution never to depart from thence, seeing they have no proper place of their owne: and so they are alwayes with their goods in the Cities where they live, a perpetuall benefit to all payments. Which reasons do clearly proove, that it being the property of Citizens in populous and rich countries, to seeke their rest and ease with buying lands and faire possession of which they live: many of them hating commerce, aspire to Titles and Dignities: that of all strangers, in whose hands ordinarily Trafique is found, there are none so profitable and beneficiall to the place where they trade and live, as is the Nation of the Iewes. And seeing amongst the people of Europe, the chiefeſt richesses they possesse, come  
from

from Spaine, those neighbour Nations, where the Iewes shall finde liberty to live according to their owne Iudaicall Lawes; they shall most easily draw that benefit to themselves by meanes of the industry of our Nation, and their mutuall correspondance.

From hence (if it please your Highnes) it results; that the Jewish Nation, though scattered through the whole World; are not therefore a despisable people, but as a Plant worthy to be planted in the whole world, received into populous Cities: who ought to plant them in those places, which are most secure from danger; being trees of most savory fruit and profit, to be alwayes most favoured with Lawes and Priviledges; or Pre-rogatives, secured and defended by Armes; An Exemple of this we have in our times: His Majesty, the Illustrious King of Danemarck, invited them with speciall Priviledges into Gelluckstadt: the Duke of Savoy into Nisa of Provence; and the Duke of Modina in Retio, allowing them such conditions and benefices, the like never were presented unto them by any other Prince, as appeareth by the copy of those Priviledges, which I have in my hands. But supposing it would be a matter of too large extention, if I should make a relation of all the places under whose Princes the Iewes live, I will onely speake briefly of the two Tribes Iudah and Benjamin: These in India in Cochin have 4 Synagogues, one part of these Iewes being there of a white colour, and three of a tawny; these being most favoured by the King. In the year 1640. dyed Samuel Castoel, Gouvernour of the City, and Agent for the King, and David Castoel his sonne succeeded in his place. In Persia there is a great number of Iewes; and they live indifferent freely: there are also amongst them that are in favour and great respect by the King, and who live there very bravely. Some years past, there was Elhazar Huza, the Viceroy, and now there is David

Ian; if yet he be living. In the year 1636. the Sultan Amarat tooke in Bagdad, and putting all to the sword, he commanded that they should not touch the Iewes, nor their houses, and besides that, he freed them from one half of the tribut they were wont to pay to the Persian.

But the chiefest place where the Iewes live, is the Turkish Empire, where some of them live in great estate, even in the Court of the Grand Turke at Constantinople, by reason there is no Viceroy, or Gouvernour, or Bassa, which hath not a lew to manage his affaires, and to take care for his estate: Hence it cometh, that in short time they grow up to be Lords of great revenues, and they most frequently bend the minds of Great-ones to most weighty affaires in gouvernement.

The greatest Viceroy of whole Europe is the Bassa of Egypt; this Bassa always takes to him, by ordre of the Kingdome, a lew with the title of Zaraf-Bassa (*Treasurer*) viz. of all the Revenues of that gouvernement, who receaves purses full of money, seals them, and then sends them to the King. This man in a short time grows very rich, for that by his hands as being next to the Bassa, the 24 Gouvernements of that Empire are sold and given, and all other buisnesses managed. At present he that possesseth this place, is called St. Abraham Alhula. The number of the Iews living in this Kingdome of the Great Turke, is very great, and amounts to many Millions. In Constantinople alone there are 48 Synagogues, and in Salaminque 36, and more then fourescore thousand soules in these two Cities alone.

The first King gave them great priviledges, which they enjoy untill this day: for besides the liberty, they have everywhere, of trading with open shops, of bearing any Office and possessing of any goods, both mooveable and immooveable, he yet graunted them power to judge all Civill causes according to their own Lawes amongst themselves. Moreover they are

are exempted from going to Warres, and that souldiers should be quartered in their houses, and that Iustice should take no place upon the death of any one that left no heir to his Estate.

In all which they are preferred before the naturall Turkes themselves. For which cause they pay in some Cities to the King three Patacons, and in others two and a half by the pole.

In this estate some of the Iewes have growne to great fortunes; as Joseph Nasino, unto whom Amatus Lusitanus dedicated his fifth and sixth Centuriæ; was by Sultan Solime made Duke of Maccia, Earle of Andro, Seignor of Millo, and the seaven Islands: And Iacob Ben-Iaes by Sultan Amurat, was made Gouvernour of the Tiberiades: so likewise others were exalted to very great and eminent Dignities: as was that Selo- mo Rose, that was sent for Ambassador at Venice, where he confirmed the last Peace with Amurat. In Germany, there lives also a great multitude of Iews, especially at Prague, Vienna and Franckfurt, very much favoured by the most mild and most gracious Emperours, but despised of the people, being a Nation not very finely garnished by reason of their vile cloathing: yet notwithstanding there is not wanting amongst them persons of great quality. The Emperour Matthias made Noble both Mardochai Mairel, and Ferdinando Jacob Bar Seba.

But yet a greater number of Iews are found in the Kingdome of Poland, Prussia and Lethuania, under which Monarchy they have the Iurisdiction to judge amongst themselves all causes, both Criminal and Civil; and also great and famous Academies of their owne. The chief Cities where the Nation liveth, are Lublin and Cracow, where there is a Iew, called Isaac Iecell, who built a Synagogue, which stood him in one hundred thousand Francs, and is worth many tons of gold. There is in this place such infinite number of Iewes, that although the Co- saques in the late warres have killed of them above one hundred

dred and fourescore thousand; yet it is sustained that they are yet at this day as innumerable as those were that came out of Egypt. In that Kingdome the whole Negotiation is in the hand of the Iews, the rest of the Christians are either all Noble-men, or Rustiques and kept as slaves.

In Italy they are generally protected by all the Princes: their principall residence is in the most famous Citie of Venice; so that in that same City alone they possesse about 1400 Houses; and are used there with much courtoisy and clemency. Many also live in Padoa and Verona; others in Mantua, and also many in Rome it self. Finally they are scattered here and there in the chief places of Italy, and do live there with many speciall priviledges.

In the Gouvernement of the great Duke of Tuscany, they are by that Prince most graciously and bountifully dealt with, having power from him graunted, to have their Iudicatory by themselves, and to judge in all matters, both Civill and Criminnall; besides many other Priviledges, whereof I my self have the Copies in hand. The rich and illustrious families that flourished in these Countries are many, viz. The Thoraces, who being three Brethren, shared betwixt them above 700 thousand Crownes. In Ferrara were the Viles, whose stock was above 200 thousand Crownes. The Lord Ioseph de Fano, Marquis de Villependi, was a man much respected of all the Princes in Italy, and was called by them, The Peace-maker and appeaser of all troubles; because he, by his auctority and entremise, was used to appease all troubles and strife rising amongst them. Don Daniel Rodrigues, because of his prudency and other good qualities, was sent in the year 1589 from the most Excellent Senat of Venice into Dalmatia, to appease those tumults and scandals given by the Usquoquibs in Clissa: which he most manly effected, and caused all the women and children, that

that were kept cloose prissoners, to be set at liberty, brought also to an happy issue many other things of great moment, for which he was sent. Alphonso II. the Duke of Ferrara, sent also for his Ambassador to the Imperiall Majesty, one Abraham de Bondi, to pay and discharge Investiture of the States of Modena and Reggio. The Prince of Sasol and the Marquis of Scandia likewise, had to their Factors men of our Nation.

In the Kingdome of Barbary, there lives also a great number of Iewes, who-ever cruelly and basely used by that Barbarous Nation, except at Marrocco, the Court and Kings house, where they have their Naguid or Prince that gouverns them, and is their Iudge, and is called at this day, Seigneur Moseh Palache: and before him was in the same Court, that Noble family Ruthes, that had power and Iurisdiction of all kinde of punishment, onely life and death excepted.

In the Low-Countries also, the Iewes are received with great Charity and Benevolency, and especially in this most renowned City of Amsterdam, where there are no lesse then 400 Families; and how great a trading and Negotiation they draw to that City, experience doth sufficiently witnesse. They have there no lesse then three hundred houses of their own, enjoy a good part of the West and East-Indian Compagnies; and besides have yet to set forth their Traficq such a stock, that for setting a side, onely one duit of every pound flammish for all kind of commodities that enter, and again as much for all what goes out of this towne, and what besides we pay yearly of the rents we get from the East-Indian Compagnie to the reliefe and sustenance of the poore of our Synagogue, that very money amounts ordinarily every year, unto the summe very neare of 12000 Franks; whereby you may easely conceive what a mighty stock it is they trade with, and what a profit they needs must bring into this City.



In Hambourg likewise, a most famous City of Holface in Germany, there lives also a hundred families, protected by the Magistrat, though molested by the people. There resides Sr. Duarck Mines d'Acofta, Resident for his Majesty the King of Portugal: Gabriel Gomes, Agent for his Majesty the King of Danemarck: David de Lima, a Jeweller, for the same his Majesty; and Emanuël Boccaro Rosales, created by the Emperour a Noble-man and a Count Palatin.

In all these places the Jewes live (in a manner) all of them Merchants, and that without any prejudice at all to the Natives: For the Natives, and those especially that are most rich, they build themselves houses and Palaces, buy Lands and firme goods, aime at Titles and Dignities, and so seeke their rest and contentement that way: But as for the Jewes, they aspire at nothing, but to preferre themselves in their way of marchandize; and so employing their *Capitals*, they send forth the benefit of their labour amongst many and sundry of the Natives, which they, by the traficq of their Negotiation, do enrich. From whence it's easy to judge of the profit that Princes and Common-wealths do reap, by giving liberty of Religion to the Jewes, and gathering them by some speciall priviledges into their Countries: as Trees that bring forth such excellent fruits.

So that if one Prince, ill advised, driveth them out of his Land, yet another invites them to his, and shews them favour: Wherein we may see the prophety of Iacob fulfilled in the letter: *The staffe (to support him) shall not depart from Iacob, untill Messias shall come.* And this shall suffice concerning the Profit of the Jewish Nation.



## How Faithfull

### The Nation of the Iewes are.

**T**He Fidelity of Vassals and Subjects, is a thing that Princes much most esteeme off: for there-on, both in Peace and Warre, depends the preservation of their estates. And as for this point, in my opinion, they owe much to the Nation of the Iewes, by reason of the faithfulness and loyalty they shew to all Potentates that receive and protect them in their Countries. For setting aside the Histories of the Ptolomies, Kings of Egypt, who did not trust the Guard of their persons, nor the keeping of their Forts, nor the most important affaires of their Kingdom to any other Nation with greater satisfaction then to the Iewes; the Wounds of Antipater shewed to Julius Cæsar in token of his loyalty, and the brazen Tables of our Ancestours amongst the Romans, are evident witnesses enough of their fidelity shewed unto them.

In Spaine the Iewes of Burgos, as the Cronicles do declare, most generously shewed the very same fidelity in the times of Don Henrique; who having killed his Brother, the King, Don Pedro de Cruël, made himself Lord of all his Kingdoms, and brought under his obedience all the Grandos and people of Spaine: Onely the Iewes of Burgos denyed to obey him, and fortified themselves within the City, saying, *That God would never have it, that they should deny obedience to their Naturall Lord Don Pedro, or to his rightfull successours.* A constancy that the prudent King, Don Henriques, very much esteemed of, saying, that such Vassals as those were, by Kings and great men, worthy of much account, seeing they held greater respect to the fidelity they ought to their King, although conquered and dead, than to the pre-

*sent fortune of the Conquerour : And a while after, receiving very honourable conditions, they gave themselves over.*

In Spaine also (as you may see in Mariana) many Jewes for the same fidelity were appointed Gouvernours of the Kingdome, and Tutors of Noble-mens children, jointly to others of the Nobility upon the death of their Parents.

The Chronicles of the Xarifes, dedicated to King Philip the second, King of Spaine, alleagues for an exemple of great fidelity and vertue, how the rising of the Xarifes against the Morines, their killing and spoiling them of the Kingdome, was such a great grief unto Samuel Alvalensi, one of those banished out of Spaine, and much favoured by the king of Fez, descended from the house of the Morines; that joyning himself with other Magistrats, and subjects of the Morines, arming some ships and going himself Captain over all, he came suddenly with 400 men, and fell by night upon the Army of the Xarifes, that were more then 3000 men, besieging Copta, and without losing one man, killed of them above 500, and caused them to raise the siege.

Many, the like Exemples may be brought of times past; but for our present, and moderne times there is no Exemple so evident; as in the besieging of Mantua for the Emperour in the year 1630, where the Jewes fought most valiantly, and rescued it from the Natives. As likewise in the Seignory of Brasil, where the same thing was done: for one of the same Nation, a Dutchman, having delivered the Cape unto the Portugals, there was found in our Nation there not onely loyalty, but also such discretion, that had they taken their advise, the business had not so proceeded.

This may be seen more clearly yet in their being banished out of Castilla, in the dayes of Ferdinand and Isabella. Their number at that time was supposed to have bene half a million

lion of men, amongst whom were many of great valour and courage (as Don Isaac Abarbanel, a Counsellor of State, doth relate) and yet amongst so great a number, there was not found any one man, that undertooke to raise a party to free themselves from that most miserable banishment. An evident signe of the proper and naturall resolution of this Nation, and of their constant obedience to their Princes.

The same affection is confirmed by the inviolable custome of all the Iewes wheresoever they live: for on every Sabbath or festivall Day, they everywhere are used to pray for the safety of all Kings, Princes and Common-wealths, under whose jurisdiction they live, of what profession-soever: unto which duety they are bound by the Prophets and the Talmudists; from the Law, as by Jeremy chap. 29. vers. 7. *Seek the peace of the Citie unto which I have made you to wander: and pray for her unto the Lord, for in her Peace you shall enjoy peace.* He speaks of Babylon, where the Iewes at that time were captives. From the Talmud ord. 4. tract. 4. Abodazara pereq. 1. *Pray for the peace of the Kingdome, for unles there were feare of the Kingdome, men would swallow one the other alive, &c.*

From the continuall and never broken Custome of the Iewes wheresoever they are, on the Sabbath-Day, or other solemne Feasts; at which time all the Iewes from all places come together to the Synagogue, after the benediction of the Holy Law, before the Minister of the Synagogue blesteth the people of the Iewes; with a loud voice he blesteth the Prince of the Country under whom they live; that all the Iewes may heare it, and say, Amen. The words he useth are these, as in the printed booke of the Iewes may be seen: *He that giveth salvation unto Kings, and dominion unto Lords, he that delivered his servant David from the sword of the Enemy, he that made a way in the Sea, and a path in the strang waters, bleste and keep, preserve and rescue, exalt*

*and magnify, and lift up higher and higher, our Lord. [And then he names, the Pope, the Emperour, King, Duke, or any other Prince under whom the Iewes live, and add's:] The King of kings defend him in his mercy, making him joyfull, and free him from all dangers and distresse. The King of kings, for his goodnesse sake, raise up and exalt his planetary starre, and multiply his dayes over his Kingdom. The King of kings for his mercies sake, put into his heart, and into the heart of his Counsellors, and those that attend and administer to him, that he may show mercy unto us, and unto all the people of Israël. In his dayes and in our dayes, let Iudah be safe, and Israël dwell securely, and let the Redeemer come to Israël; and so may it please God. Amen.* These are the very formalities set downe word for word, which the Iewes, by the command of God, received from the Talmud, do use in their prayers for Princes, under whose government they reside. And therefore wise Princes are wont to banish from their Courts false rapports. And most wise R<sup>e</sup> Simon Ben-Iochai, in his excellent book called *Zoar* in Sarasa Pecudi, relates, that it is a Tradition received from Heaven, that the Kings of the Nations of the world, Princes, Gouvernours, that protect the Iewes in this world, or do them any good, that the same shall enjoy certain degrees of glory, or eternall reward; as on the other side, they that do to the Nation of the Iewes any harme, that they shall be punished with some particular eternall punishment. As appeareth also out of Esa. the last chapter.

Thus you see the Fidelity of the Iewes towards their Gouvernours clearly proved. Now, that no man may thinke that their banishment out of Spaigne and Portugal, proceeded from any suspition or faults of theirs, I shall clearly rehearse the reason of so sudden a determination, and what the thoughts of many Christian Princes have bene there-upon. The busines was thus: Ferdinand and Isabella, Gouvernours of Castile, having gained the Kingdome of Granada, of which they

15

they tooke possession on the 5 of January, they resolved to thrust out all the Jewes that lived in their Kingdomes; and so on the last of March, they made an Edict in the same City, in which they expressed: *That seeing the Jewes in their Countries drew many Christians to turne Jewes, and especially some Noble-men of their Kingdome of Andaluzia, that for this cause they banished them under most heavy penalties, &c.* So that the cause of their banishment was not any disloyalty at all.

Now what amongst many others in all Christendom, one famous Lawyer in Rome, and Osorius an excellent and most eloquent Historian have thought, I shall here relate. In the year 1492 (saith the Lawyer) Ferdinand, called the Catholick, being King of Spaine, drove out of his Country all the Jewes that were living there from the time of the Babylonian and Roman Captivity, and were very rich in houses and goods: and that upon pain, if they went not away within the terme of 6 moneths, that all their houses and goods should be confiscated unto the Exchequer, which as we have said, were very great. Whereupon they leaving the Kingdome of Castile, they went over many of them into Portugal, as being the nearest place. In the year 1497, there being an Alliance contracted between the Kings of Castile and Portugal; the Jewes at the request of the said King Ferdinand, were banished out of Portugal; but it being against the will of Emauël, King of Portugal, to have them banished out of his Country, he resolved to oblige them to become Christians, promising never to molest them, neither in Criminall matters, nor in the losse of their goods; and exempted them from many burdens and Tributs of the Kingdome. This Emanuel being dead, Iohn III. succeeded in his place in the Kingdome of Portugal, who being excited by others, said; That what his Father Emanuel had done, concerning the not-troubling them, was of no vauel, because

cause they lived not as was convenient, and that without the authority of the Pope of Rome, his father could not graunt any such thing: for which cause he would that for those that lived amish, there should be proceeded against, as against the Mores in Castile: And sending to Rome to disanull the said promises, it was not onely not graunted to him, but moreover they reprooved his appearance there, and praised and approved the promises made by his Father Emanuel to the Iewes, publishing a general pardon to all that were taken, which were about 1500, and they all were set free. Which Bull was granted by Clement VII. by the intervention of all the Consistory of Cardinals. Afterwards the said king Iohn sent once againe to desire the former Licence with so many replications and triplications, that at length the Pope granted it: But a few dayes after it was revoked againe with a generall Pardon to all that were taken, which were 12000, with such a determination, that the same Licence should never be granted, as being against all right and reason. This troubled Don Iohn the King very much, and withall the Cardinal his brother, who came in these last dayes to be King of Portugal himself. Great Paul III. of the house of Farnesia, succeeding to Clement the VII. there was a request tendred to the Pope for power to bring in the Inquisition into this Kingdome: The Pope would not grant it, saying: He could not, and that it was a thing against reason and Justice, but on the contrary confirmed the promises made by the King Don Emanuel, his Father; and pardoned all the delinquents since the time of violence unto that day. Don Iohn seeing this, sent an Embassadour meerly for that busines to the Pope, but could obtaine nothing at all: for which cause King Iohn resolved to entreat the Emperour Charles the V. than passing for Rome, as Conquerour over the Turks, having wonne Tunis and Goleta, that in this his Triumph he would  
take



take occasion to desire this favour from the Pope, that the King of Portugal might set up the Inquisition in his Kingdome, it being an old custome that those that triumphed, should aske something of the Pope that they most desired. The Emperour than having desired this, the Pope answered him, that he could not do it by reason of the agreement made, and the promises of the King Don Emanuel; which he had found by an Apostolicall Nuntio in Portugal in the year 1497, at which time the Iewes were forced and compelled to become Christians. The Emperour replied, Let that sinne fall on him, and the Prince his sonne, the Apostolicall seat shall be free from it. So the Pope granted it; because the Emperour Charles the V. was brother in law to King Don Iohn of Portugal; and besides they treated, at that time to enter further in affinity, and to marry their children, which since was effected. After Paul the III. granted this, there was a new Pardon given in generall to all that were taken unto that time, amounting the Number unto 1800. But the King refusing to obey the Pardon, and to free the Prisonners, the Pope tooke it very ill, and sent for this onely busines for his Nuntio, one Monsignor Monte Paliciano, who since was Cardinal of the Church of Rome. And the King for all this not obeying, the Pope made the Nuntio to fix the Pardon upon the doores of the Cathedral Churches, and the Nuntio caused the Prisons to be opened, and there were set free about 1800 prisonners. He that solicited this busines at Rome, was one Seignor Duarte de Paz, a Cavallier of the Order of St. Iohn: whom to search out there were appointed at Rome ten men disguised; these having found him, gave him fifteen wounds, and left him for dead: thus wounded, he was carried to the house of Seignor Philip Estrozi: This being reported to the Pope, Paul the III. he caused him to be carried to the Castle of S. Angelo, where he gave order to have him nobly cured.



That same Seignor was by the Pope, by all the Cardinals and the whole Court in great respect. At the same time that this man was hurt, the Emperour Charles the V. was at Rome with his Army. On the time when he began to treat of this busines with Clement the VII. seeing the Kings importunity, he made a Bull and gave licence to all the Portugals of that Nation of the Jewes, that they might go and live in the Church-Dominions, and whosoever will come in the said Dominions, that he shall have freedom to live, as at the first, in his Iewish profession, and that at no time they should be enquired into, but after the same manner as they were wont to live in Portugal, so they should live there. The said Bull passed all the Consistory; and being confirmed and received by the said Portugals, they began some of them to depart to live in Ancona, being a sea-port more commodious then others: which being known by the King and Cardinal of Portugal, they caused to be proclaimed in all the Kingdome, that upon paine of death, and losse of all their goods, no man should dare depart the Kingdome. Clement being dead, in his place succeeded (as we have said) Pope Paul the III. who confirmed the same Priviledges: Afterwards in the year 1550. Paul the III. died, and Iulius the III. succeeded, who ratified the fore-mentioned Priviledges given by his Prædeceffours, and the whole Apostolike Seat inviolably. In those times there were many Doctors that wrote on this matter, amongst whom the chiefeft were Alciat, and the Cardinal Parisius in 2 & 3 *parte Consiliorum pro Christianis noviter conversis*; shewing by reason and law, that considering they were forced and not converted willingly, that they had not fallen nor do fall under any Censure. These reasons being considered of by the Princes of Italy, they graunted likewise the same Priviledges: viz. Cosmo the Great, Duke of Florence, and Hercules, Duke of Ferrare, and within few yeares Emanuel Feli-  
bert,

bert, Duke of Savoye; and were by all his successours confirmed. In the yeare 1492, when they were banished from Castile, we read in the Chronicles of that Kingdome, that the Lords of that place did complain that their Cities and Townes were destroyed and dis-inhabitated; and had they beleevved any such thing, that they would have opposed the Kings decree, and would never have given their consent to it. That was the cause, that Don Emanuel of Portugal, seeing on the one side apparent dommage, should he let them depart his Kingdome; and on the other side, not being able to breake his promise made to the King of Castile, he caused them to be compelled to the Faith, upon paine of Death, that they should not depart out of his Dominions. The Catholique King was blamed of all Christian Princes, and especially by the Senate of Venice, (as Marcus Antonius Sabellicus doth write) for having banished a Nation so profitable to the Publick and Particular good, without any kinde of pretence. And so the Parlement of Paris likewise did extreemly wonder at such a determination. And truly good reason there was to wonder; for we see since, what the Senat of Venice hath done, who never deliberats or puts into execution any thing, without great judgement: having the advantage of all Republicqs in their government and leaving behinde them the Romans, Carthaginians, Athenians, and most learned Lacedemonians; and that Parlement of Paris, which in the government of affaires was alwayes most prudent. Most of those that were banished passed to the Levant, who were embraced by the Ottoman-family, al the succeeding Kings wondring at it, that the Spanjards, who make profession to be a politic Nation, should drive out of their Kingdoms such a people. Moreover Sultan Bajazet, and Sultan Soliman, received them exceeding well, the coming of the Jewes to them being very acceptable: and so did likewise all

their successours, considering of how great a profit and benefit their residing in their dominions was. And in the yeare 1555. Paul the I.V. being chosen Pope of Rome, who before was called Cardinal de Chiesi, an intimate to the Cardinal of Portugal, caused the Iewes to be held in Ancona, and other places of the Church, according to the Priviledges graunted to them by the Popes, his Predecessours in the name of the Apostolical Roman seat. Licurgus, Solon and Draco, and all Founders of Commonwealths, gave counsell that strangers ought to be loved and much made of, as in the Discourses of *Se. in 7 de Legibus de Rep.* is amply to be seen. And by the Divine Law (as Moses commandeth us) we ought not to trouble a stranger, but he sayes, *Remember you were strangers in the Land of Egypt.*

In summa, to the same purpose might be brought many other and more powerfull reasons, but because they are out of our consideration, we passe them over. And here to declare some particulars, worthy to be known for advise and exemple, that befell our Nation in those bitter banishments; part whereof Hieronymus Oforius recites more at large, in the first of his elegant two Bookes de Rebus Emanuëlis. The first title he giveth to those miserable successes, is this, which he puts for a Postil in the margent of his booke, *Iudeorum Liberi per vim ad Christianismum pertracti*: and than rehearseth, how that in the yeare 1496 the King decreed, that all the Iewes and Mores, that dwelt in his Kingdome, and would not become Christians, should depart his Dominions in a short time; which being past, all that should be found in his Kingdome, should loose their liberty, and become slaves to the King. The time being now at hand (as Oforius proceeds) in which the Iewes, that would not turne Christians, were to depart the Kingdome; and all of them as many as they were, had with all their power provided, and taken a firme resolution to be gone: which the King seeing,

seeing; and not able to endure it, thought upon a busines (as he saith) *facto quidem iniquam & injustam*, which to do was really wicked and unjust, and that was to command that all the children of the Israëlites, that were not above 14 yeares old, should be taken out of the power of their owne Parents; and when they had them, they should force them to become Christians; a new thing that could not be done without a wonderfull alteration of their minds: for it was (as Oforius speakes) a horrid and miserable spectacle, to see the tender Infants wrestled out of the arms and breasts of their lamenting mothers, to dragge along their poore fathers that held them fast, and to give them many wounds and blows to draw them out of their handes; to hear their cryes that ascend to heaven, their groanes, lamentations, and complaints every-where; so that this cruelty was the cause, that many of those distressed Fathers threw their children into wells, and others killed themselves with their owne hands, that they might not see so bitter a thing with their eyes. The cruelty of Emanuel ended not here, but going on with compulsion and revilings, gave cause to his owne Chronographer to make the second title or postil, with these words; *Vis & Dolus Iudeis illata*: That is, The force and deceit used towards the Iewes. And so he goes on, declaring how he had promised in the condition they had made, that he would assigne them three Ports in his Kingdome to embarque at, viz. Lisbon, Setuval, and Puerto: and neverthelesse he forbad them afterwards to embarque themselves in any place but Lisbon: for which cause all the Iewes of the Kingdome came to that City, from whence besides a thousand molestations and extortions, he drove them (as Vasquo saith) as sheepe in the stalls, and there forced their afflicted bodies to counterfeit, that which their soules and thoughts never meant nor approoved of. Works, of which his owne Chronologer saith, *Fuit hoc quidem neque ex Le-*

*ge, neque ex Religione factum.* That is, This was done neither according to Law, nor Religion. Let men of clear minde, and free from passion consider for Gods sake, if such violences can worke any good impression or character in men: or what Law, either Humaine or Divine, National or Moderne, can beare, that the soules of men (which the Most High hath created free) be forced to beleeve what they beleeve not, and to love what they hate? This cruelty was reprooved and censured of many Princes of the world and learned men. And his owne Chronologer reprehends it with a new postil, and speakes freely; *Regis in Iudeos facinorum reprehensio.* That is, A censure of the Kinges wickednes against the Iewes. Truly with just reason doth Oforius call the workes, which the King did unto us, *Iniquities and injustices, deceitfull violences, and wicked attempts*: And so goes on, reprooving them with most elegant Reasons.

Further what happened to the Iewes under other Princes in other Kingdomes and Countries, is notorious and enough known to all the world, and therefore not necessary here to relate. So farre concerning their Bannishment.

Now, I will not conceale to say, but that alwayes there have bene found some calumniators, that endeavouring to make the Nation infamous, laid upon them *three most false reports*, as if they were dangerous to the Goods, the Lives, and withall to the very Soules of the Natives. They urge against them their *usuries*, the *slaying of infants* to celebrate their Passe-over, and the *inducing Christians to become Iewes*. To all which I shall answer briefly.

1. As for *usury*, such dealing is not the essentiall property of the Iewes, for though in Germany there be some indeed that practise usury; yet the most part of them that live in Turkey, Italy, Holland and Hamburg, being come out of Spaigne, they hold it infamous to use it; and so with a very small profit of 4

or 5 per Cent, as Christians themselves do, they put their money ordinarily in Banco: for to lay out their money without any profit, was commanded onely toward their brethren of the same Nation of the Iewes; but not to any other Nation. And however by this Charity is not hurt: for it stands in good reason, that every one should gaine and get some advantage with his money, to sustaine his owne life: and when any one to supply his own wants, doth take some cours of marchandise, by which he hopes to gaine by other mens moneys taken up on trust, 't is no inhumanity to reckon and take from him use: For as no man is bound to give his goods to an other; so is he not bound to let it out, but for his owne occasions and profit, and not to leave himself destitute of the profit he could make of the moneys. Onely this must be done with moderation, that the usury be not biting and exorbitant, which the Christians themselves use, amongst themselves; as even in the Mounts of Piety at Padua, Vicenza and Verona is to be seen, where they take 6 par Cent, and el sewere yet much more. This in no manner can be called Robbery, but is with consent and will of the Contracter; and the same Sacred Scripture, which allows usury with him that is not of the same Religion, forbids absolutely the robbing of all men, whatsoever Religion they be of. In our Law it is a greater sinne to rob or defraud a stranger, than if I did it to one of my owne profession: because a Jew is bound to shew his charity to all men: for he hath a precept, not to abhorre an Idumean, nor an Egyptian; and that he shall love and protect a stranger that comes to live in his land. If notwithstanding there be some that do contrary to this, they do it not as Iewes simply, but as wicked Iewes, as amongst all nations there are found generally some Usurers.



2. As for *killing of the yong children of Christians*; it is an infallible truth what is reported of the Negros of Guinea and Brazil, that if they see any miserable man that hath escaped from the danger of the sea, or hath fallen or suffered any kind of ill-fortune, or Shipwreck, they persecute and vex him so much the more, saying, *God curse thee*. And wee that live not amongst the Blacke-moors and wild-men, but amongst the white and civilized people of the world, yet wee find this an ordinary course, that men are very prone to hate and despise him that hath ill fortune; and on the other side, to make much of those whom fortune doth favour. Hereof the Christians themselves have good experience; for during the times of their suppression and persecution under the Roman Empire, they were falsely slandered of divers Emperours and tyrannicall Princes. Nero accused them, that they had set Rome on fire; Others, that they were Witches and Conjurers; and others againe that they slew their children to celebrate their Ceremonies, as wee find in divers Authors. Even so likewise it is with the Iewish Nation, that now is dispersed and afflicted, though they have moneys: There is no slander nor calumny that is not cast upon them, even the very same ancient scandall that was cast of old upon the innocent Christians, is now laid upon the Iewes. Whereas the whole world may easely perceive, it is but a meer slander, seeing it is known that at this day, out of Ierusalem, no sacrifice nor blood is in any use by them, even that blood which is found in an Egg is forbidden them, how much more mans blood? More-over I could produce divers memorable examples which out in our owne times in Araguza to a Iew: how he was accused of this same wickednes, and not confessing it, how they imprisoned him betwixt two walls, and being in that distresse, how he cited before God all the Iudges to answer there for what they did; and how within a year after,

many



many of the Iudges died, and those that lived, fearing the like might befall them, and loose their lives, set him free: But I must not be too prolix; it may suffice to say, that by the Pope himself it was defined in full Counsell the accusation to be false; and so likewise judged all the Princes of Italy; as also Alphonso the Wise, King of Spaine, and that it was onely a neere invention to drinke the blood, and to swallow up the goods of the harmlesse Iewes.

3. As for the *third* Point, I say, that although Ferdinand and Isabell, giving colour to so indiscreet a determination, said, that they induced the Nobles to become Iewes, yet truly this cannot be said, but by some false informations. For if so be, amongst those difficulties and impossibilities, it may happen, that some of the Sect of the Papists, of a better minde, embrace the Jewish Religion; it cannot therefore be presumed, that they were induced thereunto by the Iewes; seeing the Iewes do not entice any man to professe their Law: But if any man of his own free-will come to them, they by their rites and Ceremonies are obliged to make prooffe of them, whether they come for any temporall interest, and to perswade them to looke well to themselves what they do: that the Law unto which they are to submit themselves, is of many precepts; and doth oblige the transgressor to many sore punishments. And so we follow the example of Nahomi, cited in the Sacred Scripture, who did not perswade Ruth to go along with her; but said first to her: *Orpa thy sister returned to her Nation and her Gods; go thou and follow her.* But Ruth continuing constant, then at length shee received her.

Besides this, the Iewes indeed have reason to take care for their owne preservation; and therefore will not go about by such wayes to make themselves odious to Princes and Common-wealths, under whose Dominions they live.

D

Now,

Now, because I believe, that with a good conscience I have discharged our Nation of the Iewes of those three slanders or calumnies, as elsewhere I have more at large written about it; I conceive I may from those two qualities, of Profitableness and Fidelity conclude, that such a Nation ought to be well entertained, and also beloved and protected generally of all. The more, considering they are called in the Sacred Scriptures, the Sonnes of God; and 't is said by all the Prophets, that they who shall wrong them, shall be most severely punished; and that he that toucheth them, toucheth the apple of Gods eye. And at least, it was alwayes the opinion of Augustine, as he made it appear in his works *Libr. de Doctrina Christiana cap. 28.* where he saith, *Quod omnes homines aequè diligendi sunt.* That all men are equally to be beloved.

Now, having proved the two former Points, I could adde a third, viz. of the Nobility of the Iewes: but because that Point is enough known amongst all Christians, as lately yet it hath bene most worthily and excellently shewed and described in a certain Booke, called, *The Glory of Iehudah and Israel*, dedicated to our Nation by that worthy Christian Minister *M. Henry Ieffoy*, (1653. in Dutch) where this matter is set out at large: And by *M. Edw. Nicholas* Gentleman, in his Booke, called, *An Apologie for the Honorable Nation of the Iewes, and all the Sons of Israel* (1648. in English.) Therefore I will here forbear, and rest on that saying of our King Salomon, the wisest on earth, *Let another mans mouth praise thee; and not thine owne.*

R I N

ave-  
s or  
rit;  
nes  
well  
all.  
ing  
hat  
ed;  
ods  
as  
28.  
all

lde  
nar  
it  
triv  
et  
tep  
out  
ke  
all  
or  
est